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who seek a critical estimate of biblical records and a satisfactory presentation of Old and New Testament history.

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AN INTERPRETATION OF IRENAEUS

Since Irenaeus has a fundamental place in the history of doctrine, being essentially the first theologian constructing the religion of Jesus in terms of Greek thought and the first to formulate that scheme of salvation which necessitated the Nicene-Chalcedonian dogma, a detailed study of his teaching such as is considered here¹ is interesting and profitable. Dr. Hitchcock lacks nothing in leisurely completeness of observation, and enthusiastic reverence for Irenaeus gives warmth to his exposition. He finds and enjoys a homiletic devotional quality in Irenaeus, reading him as he would St. Augustine, and making many comparisons—for the most part inapt—with the devout intuitions of Vaughan, Whichcote, More, Tennyson. The “beautiful” utterances quoted from Irenaeus have, however, an abstract metaphysical form and their value for *la vie dévote* would seem to be contributed by the piety of the student.

Dr. Hitchcock's own faith is that of the fully developed Greek dogma, and the questions occupying him in the study of Irenaeus are about the latter's relation to the later resultant form of church doctrine and institutional form rather than his place in an early historical development. The tendency to relate to modern results tempts Dr. Montgomery to an unnecessary chapter where, stimulated by Irenaeus' attack on Gnosticism, he criticizes Theosophy, Swedenborgianism, and Christian Science. This treatment, which blurs the definition of the place of Irenaeus in early doctrinal evolution, allows attention to dwell on some permanently edifying elements in the ancient father, as, for example, his treatment of the problem of evil (chap. iv). The temptation, however, to read full later meanings into earlier expressions is not escaped. Holding for himself to the enhypostatic Christology (p. 134, note; p. 155), Dr. Hitchcock reads this view into Irenaeus. It may be there virtually by implication, but it is not there as conscious reflection. Similarly, the effort is to make Irenaeus sound on the doctrine of the Trinity by the anxious tests of later times—but in vain. Irenaeus *means* to distinguish the Son and the Spirit, but he cannot

¹*Irenaeus of Lugdunum, A Study of His Teaching.* By F. R. Raymond Hitchcock, M.A., D.D. With a foreword by H. B. Swete, D.D. Cambridge: University Press. 1914. 373 pages. 9s.

(pp. 108, 113, 119, 123, 125, notes). Dr. Hitchcock himself is refreshingly sound in intention. Scripture is absolute authority, though to be interpreted mystically (p. 191). Isa. 7:14 means the virgin birth (p. 137). When, however, the conception of divine intelligence as self-conscious, self-distinguishing, constitutes for him the truth of three persons in Deity, and when this compatriot of Martineau and Upton denies to Unitarians belief in a personal God and ascribes to them the notion of an undifferentiated unity in God, confidence in his accuracy is impaired.

The student will turn to this work for light on Irenaeus' canon of the New Testament. The impression is given that Irenaeus included in his canon all of our New Testament except the Epistle to Philemon, and nothing more. But he fails to distinguish between use of the diction of James and inclusion in a canon of Scripture, and his argument for the use of II Pet. 3:8 is not convincing (p. 230). He is silent about the reference (iv. 20. 2) to Hermas as *γραφή*, and if, as he means, Irenaeus included the Epistle to the Hebrews, then by the same warrant he included the Wisdom of Solomon.

A related question concerns the rule of faith. The problem is whether Irenaeus derived his rule from Asia Minor or from Rome or made a blend of two. Dr. Hitchcock distinguishes the rule of Irenaeus from the Old Roman rule (p. 66) and views it as nearer the Nicene form of creed (p. 77); but he does not show that a crystallized formula existed for Irenaeus. He endeavors to construct from the phraseology of Irenaeus a creed which would practically conform to the Nicene type, but it seems to be the case of compressing traditional and personal expressions into a formula which as such had no existence.

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HOLL'S EDITION OF EPIPHANIUS

This edition of the *Ancoratus* and part of the *Panarion* (*haer.* 1-33) of Epiphanius is a welcome addition to the series of Greek patristic texts known as *Die griechischen christlichen Schriftsteller*.¹ Several years ago Dr. Holl published a thorough investigation of the textual tradition of these two treatises,² and probably no one is better prepared than he to

¹ *Epiphanius (Ancoratus und Panarion)*. By Karl Holl. Erster Band. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1915. x+464 pages. M. 18; bound M. 20.50.

² Cf. *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, XXXVI, 2 (1910).